



# *the Nation*

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*every two weeks*

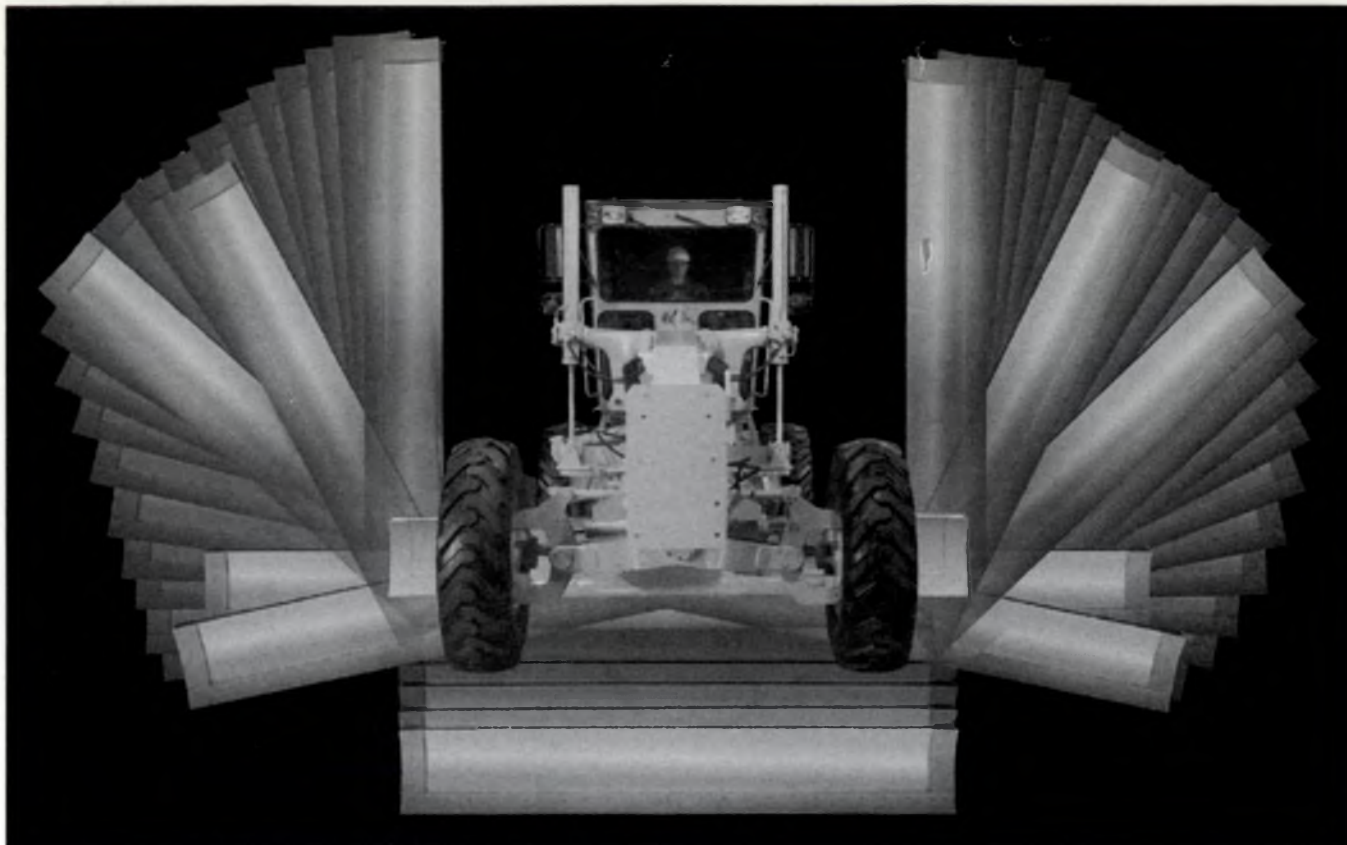
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## BETWEEN A ROCK AND A HARD PLACE

Ya know, once upon a time in a perfect world Native people would come as a whole  
With great feasts, and pow-wows, drumming, dancing, ceremonies and a sacred fire, to  
weaken the cold

The crafts, the bannock, the scented sweet grass, in the hands of the old  
As the sage burned deep, silence brought strength, while the stories and legends were told  
The thought of great hunts brought security against the piercing cold seasons  
You ask any Native, "why?" and these were his reasons.

Well, as moons bring change in desperate times  
I find it strange, that there's now fine lines  
Some say it's money, drugs, alcohol, reservations  
Some say "the Government" and lack of communication  
Some say segregation, integration how we stand  
and some, some stoop as low as to blame the white man

Well the sweetgrass is dying and the sage is burning out  
Stories and legends aren't quite the same now that "super Nintendo" came out  
Community feasts and pow-wows are more of a bother  
And I, I wouldn't fish in these waters  
I know the old are crying amidst the scent of old whiskey  
But if I speak that "savage talk" the next man will hit me  
I want to overcome cross over rise up, but, alone I dwell in hell and it's easier with a cup  
Well nights get long as days get short and it's getting hard to stand  
For the worst prejudism that eats at our soul is RED MAN AGAINST RED MAN  
I bow my head, pay my dues and always keep to self  
For this day, I shall not pray for it's never brought me help  
It's funny how we've all come forth and chose to fight alone for we indeed are family who  
could never call this home  
What wanders through a single man is more than he could bite  
But if we stand and stand as one, we'd probably win the fight  
We can't relive, replace, redo BUT CHANGE AND GROW WITH PRIDE FOR BEING  
NATIVE, TRULY NATIVE, IS SOMETHING DEEP INSIDE...

Paul O'Bomsawin  
Age 18  
Odanak

## CONTENTS

### NEWS

5 96.3 % SAY NO  
"WE WON'T GO!"

5 TRAGEDY IN EASTMAIN  
SUICIDE STUNS COMMUNITY

7 SAWMILL: MIXED REVIEW  
TALLYMEN TAKE PROJECT TO TASK

7 DIALOGUE ON VIOLENCE  
WOMEN HASH OUT SOLUTIONS

9 EVIL EMPIRE STRIKES BACK  
WILL'S ADVENTURE

### PROFILE

10 ARCTIC ROSE  
SUSAN AGLUKARK IN CHISASIBI

### SPIRITUALITY

14 FINDING MYSELF  
NELLIE HOUSE: SPIRITUALITY

### POEM

21 MOKW  
POEM BY TED KINGDON

### COVER

Grand Chief Matthew Coon Come  
casts his vote in the Cree  
referendum in Ojay.  
Photo by Ernest Webb

NOVEMBER 3, 1995





*O Creator of all Mankind  
Creator of all Living creatures  
Creator of Land, Sea, Water, Air and Ice  
We humble Ourselves, before we ask.*

*Guide us with the same Knowledge, Wisdom,  
Strength, Patience and Love  
That you have Given to our Ancestors.*

*Bless our dear Brother and Sister Inuit  
Bless our dear White Brother and Sister  
"O Great Spirit" of our Ancestors  
Bring us together in unity as one.*

*With one Voice, We will be strong again  
"O Great Spirit" Give us a Special Sign  
"O Great Spirit" Guide us in the right directions  
"O Creator, Hear us and Bless us Forever and Ever."*

*Amen.*

*Foreword from the report of the Cree Eeyou Astchee Commission.*



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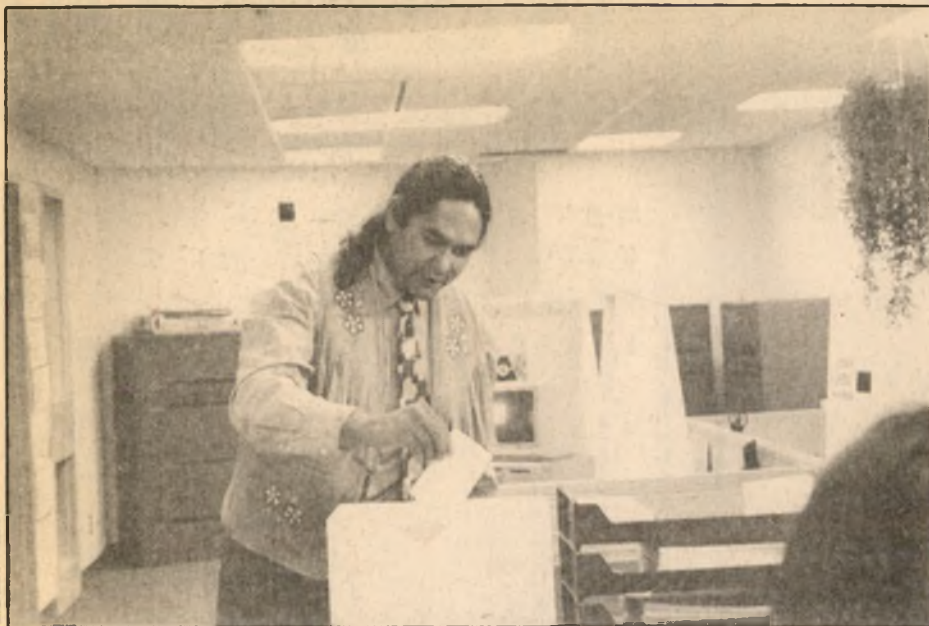
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ERNEST WEBB

Deputy Grand Chief Kenny Blacksmith casts his vote in Ouje-Bougoumou.

## 96.3% SAY NO IN CREE REFERENDUM

Crees have sent an overwhelming message to the Parti Quebecois government. They want no part of the separatist project.

Crees voted 96.3 per cent against allowing Quebec to take them and their territory out of Canada in the event of a Yes vote in the Oct. 30 Quebec referendum.

Despite the short time available to publicize the referendum and long distances involved for many travelling to polls, 4,915 Crees participated in the Oct. 24 vote—77 per cent of eligible CREE voters.

"We have spoken as unanimously as a people can," said Grand Chief Matthew Coon Come at a press conference in Montreal to announce the result.

"The message is clear and now others must listen: We will not be separated from Canada. We have withheld our consent. The message is clear: We won't go."

Chief Returning Officer John Henry Wapachee and his assistant, Robbie Dick, went to great lengths to ensure full participation in the referendum during the middle of the hunting season. Three helicopters were chartered to bring polls out to over 100 bush camps throughout the CREE Territory.

The Grand Chief said any attempt by the PQ to remove Eeyou Astchee from Canada would amount to "kidnapping" and would be resisted.

"This would be hijacking of a whole people and their lands.

This we will not allow the separatists to do."

The CREE referendum followed the first-ever assembly of the CREE Legislature in mid-October in Chisasibi.

At press time, the situation appeared tense with the Yes and No sides neck-and-neck in the polls. No side activists were reported to be panicking as the separatists appeared to gain momentum in the last days before the referendum.

In the event of a Yes, Coon Come said Crees would appeal to Canadians and the federal government to live up to Ottawa's constitutional obligation to act as guardian of First Nations rights. If Canada balks, Crees could launch a court action seeking federal protection.

Crees have already received pledges of support from First Nations in the rest of the country, he added.

He said Crees would also appeal for protection from the international community, which could imperil recognition of Quebec as an independent country.

In an article in *The Montreal Gazette*, Coon Come also singled out Hydro-Quebec installations as a possible target to fight Quebec secession. He rejected the possibility of Crees occupying Hydro facilities and emphasized that Crees are a peaceful people, but according to the article he also suggested that Crees might go to court to invalidate Hydro's

ownership of the dams in an independent Quebec.

by Alex Roslin

## TRAGEDY IN EASTMAIN

A young woman killed herself in Eastmain by burning down the police station where she was being held after threatening suicide.

Gracie Bearskin of Chisasibi was taken to the police station the morning of Sunday, Oct. 15 after a night of partying with friends. Her companions became alarmed when Gracie, 21, told them she was depressed and wanted to kill herself.

The mother of a three-year-old daughter, she had tried to kill herself twice in the last three years.

"She told people this morning was going to be the night," said Chief Kenneth Gilpin.

When police officers arrived, "she didn't resist. She just went quietly," he said.

At the station, Gracie was searched for dangerous objects but somehow she managed to get ahold of a lighter. It may have been missed in the search or she may have borrowed it for a cigarette.

"We don't know if it was an oversight," said the Chief.

It's not clear how she started the fire—whether she lit her clothes, the mattress in her cell or the wall.

"We still don't know what she did," Gilpin said.

A young woman on duty as the jailkeeper ran out for help, but within 15 minutes the police station had burned down.

At Gracie's funeral in Chisasibi on Oct. 18, Gilpin read words from a Bon Jovi song she had left behind in a note. Gracie's daughter was taken in by her grandparents in Chisasibi.

Gilpin said a feeling of self-blame is running strong in Eastmain. "The community is going through a hard time. The jailkeeper is blaming herself. The constable on duty at the time is also blaming himself. Her friends who she told about wanting to kill herself are blaming themselves. You've got a whole bunch of people blaming themselves," he said.

But he added that the SQ has investigated the incident and concluded Gracie's death was an accident.

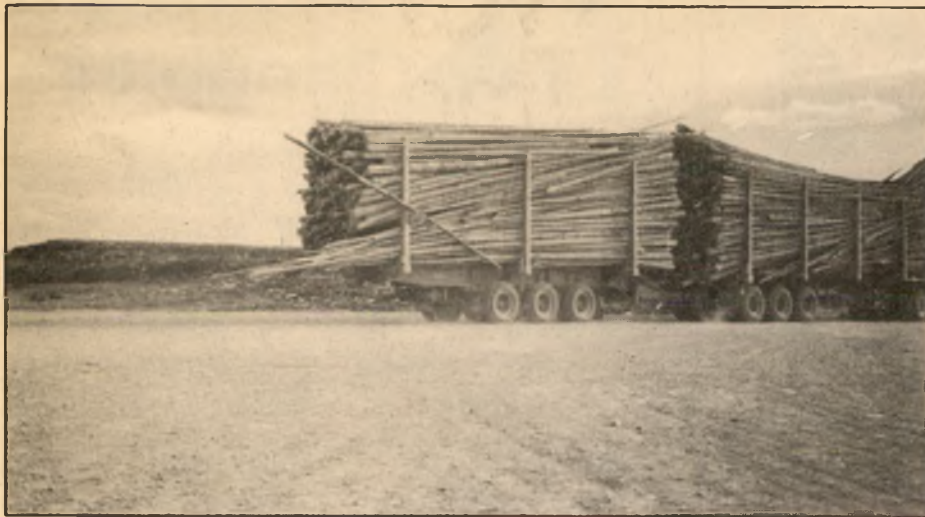
Gilpin said the tragedy has pulled the community together as people do what they can to console and support each other.

—Alex Roslin









## TALLYMEN QUESTION BENEFITS OF SAWMILL

Waswanipi trappers and community leaders remain deeply concerned about Chief John Kitchen's \$5.8-million sawmill project, according to a study done for the band's forestry company.

The 146-page review of the joint Waswanipi-Domtar project shows the community is divided over the benefits of the project, concerned about its effects on the environment and Cree way of life, and skeptical about its financial wisdom.

Nearly all the tallymen and trappers interviewed said logging has already had serious impacts on the area. A major concern is that logging roads have given non-Natives greater access to Cree lands, which has put strains on wildlife and led to robberies of hunting equipment.

Others opposing the sawmill include CTA Fur Officer Paul Dixon, Robert Kitchen of the Cree Business Development Bank and Jimmy Moore, economic development agent at the Waswanipi Development Corp.

Billy Cooper, tallyman for the W16 trapline east of Waswanipi, said all his equipment was stolen three years ago, except his canoe. Not long afterwards, thieves came back for his canoe.

"Half my land is clearcut," he said in an interview at his camp on the Chibougamau River. "It's very easy to walk there! I can't find even one portage. They've all been destroyed by Barrette-Chapais.

"The sawmill project contradicts everything we say about protecting the Cree Territory. How can it help the community when my children suffer from cutting the trees on my trapline? This project is first and foremost a question of money for its promoter, the president of

Mishtuk."

Tallyman Harry Capississit said he's also been robbed and no longer leaves equipment on his trapline, W15.

Capississit said he doesn't want the sawmill built on his land because pollution would leave nothing to hunt or fish. All three proposed locations are within miles of W15.

Jackie Gull, tallyman of the trapline where the sawmill is likely to be located, W20, said forestry operations on his land "have been disturbing." But he added he would support the sawmill if Mishtuk Corp. listens to the concerns of trappers.

Gull said forestry companies should clean up before leaving, especially industrial wastes. They must also leave more trees standing along riverbanks, he said.

Mishtuk signed an agreement in March to build the sawmill with Domtar Inc., a \$2.1-billion company 43-per-cent owned by Quebec government agencies. Concern for the environment in the community forced Mishtuk to agree to an environmental impact review of the sawmill and of the cutting of trees for the project.

The review was completed in August by Roche Ltd. Consulting Group, which in the past has done work for Hydro-Quebec.

The community will discuss the review at a public meeting this week.

The review has been criticized for devoting 126 pages to describing the details of the sawmill project and only 16 to the impacts. Interviews with community members are included in an appendix, but only in French. The document is difficult to understand because of poor translation from

French to English. It is not available in Cree.

by Alex Roslin

## WELLNESS THEME OF WOMEN'S FORUM



NEIL DIAMOND

Christine Sioui.

Christine Sioui doesn't have illusions that a single conference will solve the problem of violence against women. But she does think it will draw the issues into the open, and that's an important step.

"We don't propose magic solutions," says Sioui, who is organizing a conference on violence against Native women Nov. 15 to 17 in Montreal.

"We want to tell people they have their own solutions. We want to talk about violence and talk about what some people in some communities have done."

After a year of organizing work, Sioui and fellow coordinator Clotilde Pelletier expect 400 delegates from across Quebec to attend this gathering of the Quebec Native Women's Association. Its theme: "This Is Dawn: In The Spirit Of Wellness For All Native People."

The theme was carefully chosen so as not to alienate anyone, with an emphasis on constructive solutions as well as the problems.

"We want to convince the males and people who administer things in Native communities that violence and sexual aggression are as important as territorial claims. We have to have healing in minds, bodies and souls to have autonomy."

Dialogue is an important first step, said Sioui. "If we don't talk about it, we can never begin to do anything about it."

Sioui said conference-goers will be able to learn lessons from the work people have done in Manewan and Grand Lac Victoria to inform and deal with sexual assaults, violence and child abuse.

The conference's \$200,000 pricetag is being picked up mostly by delegates, but federal and provincial governments are also kicking in some money.

—Alex Roslin



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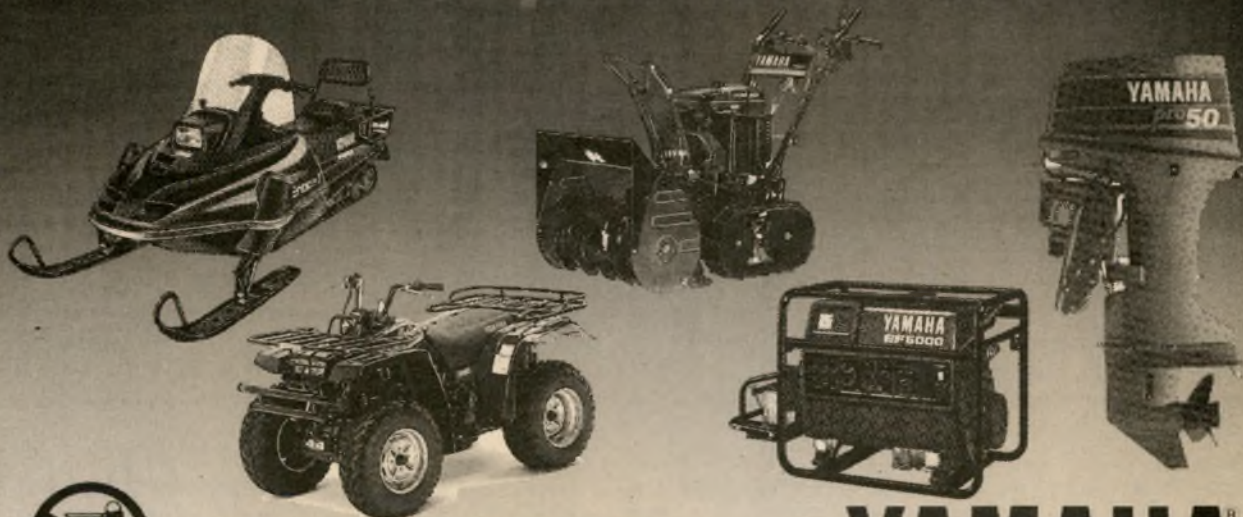
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# The Evil Empire strikes back

By William Nicholls

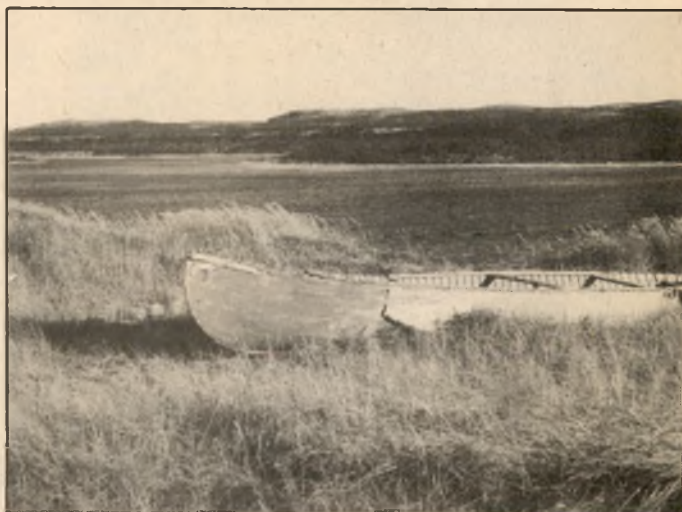
Well, if you haven't heard about my adventures on the LG-2 reservoir read on. It all started when Karyn Rogers decided to do soil samples. She needed a guide and I volunteered, as I always wanted to see for myself science in the making.

On October 10 we started by Cherokee jeep to the North. The trip started out great. We met some hunters from Nemaska on the way. We hope they enjoyed the partridge they got. We met numerous people who helped us out. Wemindji was great. Tom Wadden gave us a much-needed cup of hot tea after our 14-hour drive and made the arrangements for Air Wemindji to fly us out to the north shore of LG-2. Joe Blackned gave us a place to sleep. Earl Danyluk got us a boat and introduced us to Angus Mayappo who would rent us a 9.9-hp motor. Abraham Matches lent us a rifle for protection and hunting. Thanks to Elmer and company at the CTA for their assistance. Then it was off to Radisson for a few more supplies. Our pilot, Michel, saved us some cash by explaining Air Wemindji flight charges. Thanks to Joseph Pepabano for the parking.

We flew out on Saturday to go about 30 miles east on the north shore of LG-2.

Moving from camp to camp every day we began to lose track of the days. Monday was the day the motor started acting up and the waves were pretty bad. That was also the day we nearly capsized after the motor died and suddenly started again. Tuesday was the day the motor died again and we had to put in on an island and radio for help. Despite signal fires going and constant communication on the bush radio, the plane still flew right over and right on by. Wednesday was too choppy for any planes to land. Not without event though, Wednesday was the day the axe broke and we went blueberry picking. Early Thursday morning the plane once again circled the island, but again, never saw us, despite our dancing on the shore. That afternoon the water was calm and an eagle flew overhead, we needed no more encouragement. We packed up camp and hand-pumped the motor and headed for home. Forty-five minutes out the motor died. In a boat in the middle of LG-2 there was nothing else to do but paddle. So we did for six and a half hours. We aimed for the spillway and arrived just about midnight. Thursday was the day we saved ourselves. Friday, we went back to get the boat and the rest of our equipment only to find that the waves had picked up and the equipment was lost as the boat was thrown ashore.

Sunday and Monday we did some more work and searched the shore again and again. But we finally had a warm bed and good food thanks to Joe and Lillian Blackned. Moose meat never tasted so good.



GW TUNDRA

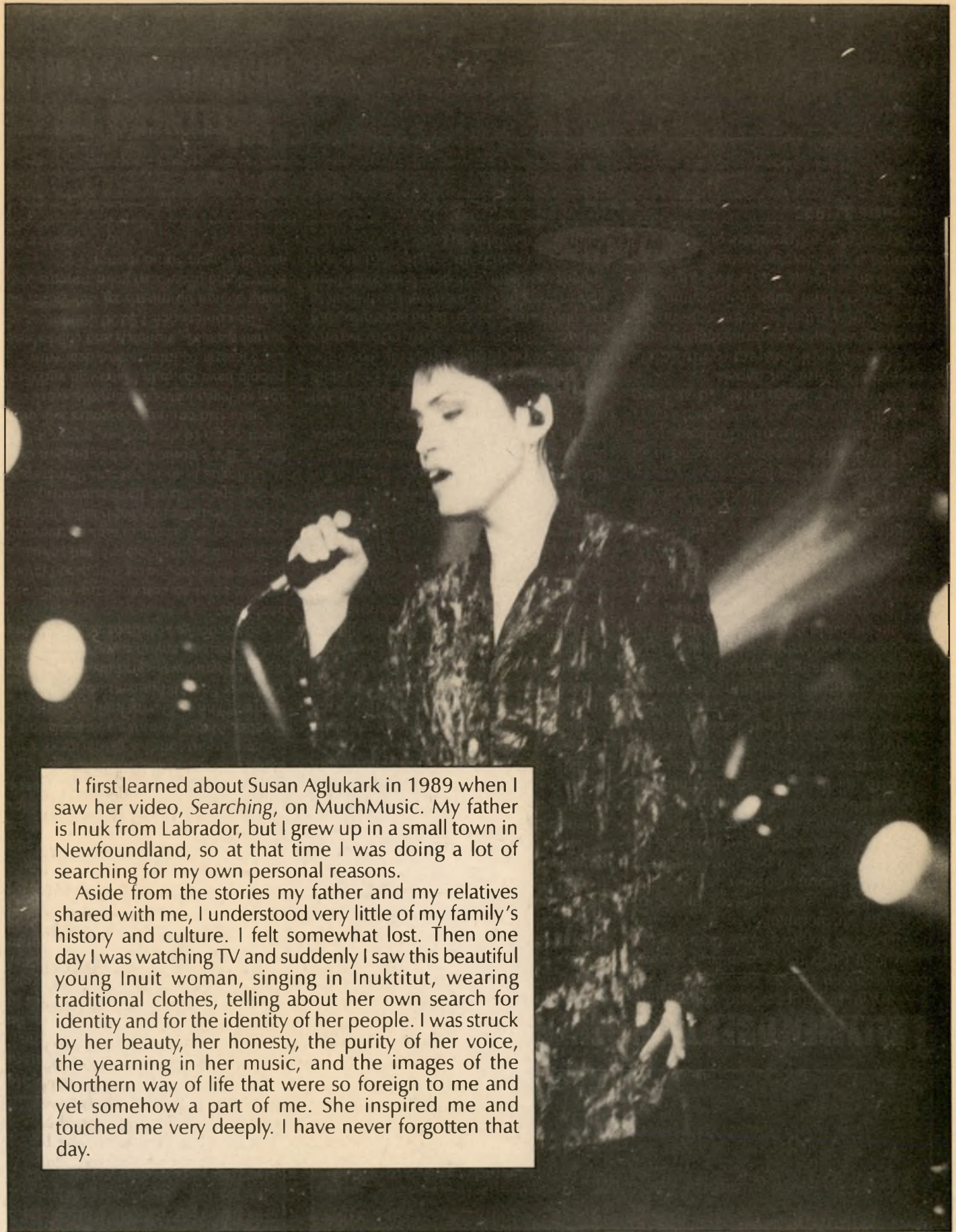
Looking back at everything we could only laugh. The land had tested us and hopefully we had passed. If we didn't at least we had survived. We had come to realize that it would always seem like it was getting worse, but really it wasn't.

We found out some wonderful things about Cree hospitality, ourselves and each other.

During the trip I knew one thing... If the plane had had the bush radio frequency it would have been no problem. Thank the Creator it wasn't a medical emergency but if it was all we would have had to do is say, "Hey, we're here!" Just in terms of practicality, the cost to Cree trappers and hunters would be less if the radios could help the pilots pinpoint their location easily. But in terms of lives we have to determine how much a Cree life is worth. To outfit a plane with one frequency costs \$50. Bush radios use about eight or nine frequencies—\$400-\$450 per plane. Only a few dozen planes serve the Cree Territory on a regular basis. Therefore, it would cost a few thousand dollars to outfit all bush planes with the Cree bush radio frequencies. A small one-time cost to save a Cree life. I think that it would only be right and rational for either the communities or another funding source to provide the money for such a program. This would be a small price to pay for a way to ensure that a Cree life continues. If nothing else, this is the least we have learned from this trip.

Meegwetch and bless you all with the good life.





I first learned about Susan Aglukark in 1989 when I saw her video, *Searching*, on MuchMusic. My father is Inuk from Labrador, but I grew up in a small town in Newfoundland, so at that time I was doing a lot of searching for my own personal reasons.

Aside from the stories my father and my relatives shared with me, I understood very little of my family's history and culture. I felt somewhat lost. Then one day I was watching TV and suddenly I saw this beautiful young Inuit woman, singing in Inuktitut, wearing traditional clothes, telling about her own search for identity and for the identity of her people. I was struck by her beauty, her honesty, the purity of her voice, the yearning in her music, and the images of the Northern way of life that were so foreign to me and yet somehow a part of me. She inspired me and touched me very deeply. I have never forgotten that day.

NEIL DIAMOND



# Arctic Rose

*By Deantha Edmunds*

Then, a few years later, I was asked to perform at the 1994 National Aboriginal Achievement Awards in Ottawa. I am a classically trained singer, and was surprised and honored to learn that I would be performing alongside Susan Aglukark for the opening of the show. I was very excited and a little nervous to meet her. Being a performer myself, I have come in contact with many bizarre and wonderful people, some who simply refuse to step down off their pedestal to grace the not so well-renowned with their presence. However, when we met, I was pleasantly relieved to find that she is as down to earth as they come. Her warm and generous personality shines through in person as it does through her music.

I had the privilege to meet with Susan again this past weekend before her concert in Chisasibi. We got together a few times and I had the chance to learn more about her background and what's important to her. She was raised in the Eastern territory of the Arctic, mainly in Arviat in the Northwest Territories. Since her father was a Pentecostal minister and her mother, a preacher, music was very much a part of her life; it was always present in her home, in the church. She had a very religious upbringing and was not allowed to listen to rock and roll music, but she definitely had a great love and respect for the gospel music that she did listen to.

Then, as she grew older, she turned to contemporary gospel music and she says this is where her own style of writing comes from. "A lot of the stuff I listened to was not necessarily Christian issues; they were human issues written from a human point of view, rather than a religious or Christian point of view." On stage and off, these are the issues that speak to her—real people, real situations, real emotions that people can relate to. What she says comes straight from her heart and every note, every word, every gesture that she makes reaches out to us.

*Withered in sadness and hurting inside, but feeling afraid to  
impose,  
So you're an island but you don't have to be, cause if you're  
inclined you can talk to me  
cause you don't have to suffer, suffer in silence...*

These are some of the heart-wrenching lyrics from *Suffer in Silence* off the album "This Child." To one woman, this song had a powerful and life-changing impact. Susan met her while on tour these past few months. This woman said she had been at the end

of her rope, she felt like she had nowhere left to turn, she was helpless. She was at home alone literally ready to slash her wrists when she heard this song playing on her radio, and she stopped everything and just listened to the words. She was so inspired by Susan's song and message that she turned her life around, and is now alive and happy to be so.

This is why Susan Aglukark is so respected and admired by her listeners and other artists as well. She gives inspiration and strength to people everywhere, and she doesn't lose sight of her goals. It isn't surprising to know that since her childhood she has always wanted to help her own people in whatever way she could. She had aspirations to be a lawyer, to work for and among her people that way, but things have certainly taken a different turn.

It all started five years ago in her home town. She sang at the first annual festival in Arviat, "just for fun!" That same week she moved to Ottawa, where she was working as a linguist, raising money to start her law studies. Next came the video for *Searching*, which was created for educational purposes, not for her own promotion. And practically overnight, a star was born.

"I knew as a kid that I would be committed to my own people, the Inuit, in my community. I couldn't see beyond my community because I just never knew this was going to happen. Even then, I didn't know there were other Aboriginal people. So as a kid I just committed myself to 'I want to help my people in my community.' So that has always been in the back of my mind.

"Given the opportunity I've been given, I now realize that this is it here (singing). This is my way of helping my people, which are all Aboriginal people, now that I know there's a lot of people out there. That is what my commitment is now."

And she is definitely giving her all. She is seen as a role model for youth, adults, Natives and non-Natives everywhere. Her sensitivity and pride are ever-present in her songwriting and performing, and her messages are very positive. She believes that you should challenge yourself, keep challenging yourself and be proud of everything that you do. "The foundation, the biggest message in all my songs, is it's *inside*, no gender, no culture, no race. Just a person, barenaked, bare, ripped of everything—there is a lot of strength there. There's a lot of potential. We can tap into it, we can find it. I've only found the tip of mine, and it scares me. And that's what everybody's got. If people can find that, anything else is possible."



## Arctic Rose

She told me that she never really grew up knowing that she was Inuk, but she certainly knew she was proud of it. She speaks the language, she can make *kamiks*, she can do everything her mother taught her that has to do with the Inuit way of life. Her great pride was not something that she was forced to take; it was naturally instilled in her and her sisters as they were growing up.

It was her choice. This is what she shared with me and what she wants people to learn from her music:

"I think that once people connect with their person, that will happen naturally. That's the best way for things to happen—it's got to be their choice. That is the message I'm trying to give out first—it's got to be steps, a step at a time. It'll take years, but it's got to happen slowly. I'm trying to give back to the people the right to choose what they want to be, what they want to be proud of and what they want to say, and be proud of it, no matter what it is. You've got to be connected before you can make the choice, you've got to be committed to yourself before you can make a choice for yourself."

*It's mind over matter, which way do I go, and do I trust myself  
enough to journey alone?*

*And do I know which way to turn, if I'll turn at all?  
I've travelled down this road before, this time it's my call  
and I'm breaking down.*

These lyrics are taken from the song, *Breaking Down*, and they show that if anything Susan Aglukark is honest, with herself and others. She is not afraid to admit that she is scared or confused. She is human, too, with concerns and fears like any one of us. "I just need a lot of room to break down. I just need to know that when I fall, and I will fall, people are there to help me get back up, not abandon me down there."

She is very respected because of this. Her songs are personal, and her humility is what draws her listeners to her from all over the globe. She has touched many with her warmth and openness. While on tour, she met a beautiful young girl who was going through a time in her life where she would sell herself to anyone who asked. She told Susan that she had run away from home, dropped out of school and that her goal was to be a Playboy centrefold. She could see nothing else for herself in life and she wasn't even looking beyond that. A few months later, Susan ran into her again. She had moved back home, returned to school and she wanted to study law like Susan had wanted to herself not so long ago. All of this had come about as a result of experiencing Susan and her music.

Susan admits that it is a lot of responsibility being so looked up to. Her biggest challenge at this point is finding a balance between what the audience expects from her and what she is capable of giving. She feels that she still has a lot more to learn, to accomplish and that she hasn't reached her peak yet. For us, that means we have a lot to look forward to.

"It's the adoration from the audience, it's knowing that they have these expectations—it's the toughest thing to get used to—and keeping it at a pace where I can keep up. I need to grow a step at a time. That's what I want to do, that's where I'm at. That is the toughest thing about the industry, keeping a balance. People love you, you want to give them your best. You can get so high on that that you can easily get lost in it."

That has not been the case with Susan. A two-time Juno award winner, she remains as down to earth as ever. To see her on stage,

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# Arctic Rose

singing her heart out, she is simply beautiful, but not in an unapproachable way. She communicates with her audience, she talks to the children, she laughs and jokes with her band. We see her sense of humour, her strength, her dignity, her soul.

These are also the qualities that she incorporates into her lyrics and music. Behind every song and video, she is present. She has a lot of input into the work she and the band do. Whether it's a concept or a musical idea, they work together to find the best results. When I asked her what her favourite song to perform is, which one is closest to her, she didn't hesitate for a moment before answering. It's one of the first songs that she ever co-wrote with anybody. She and Terry Tufts, the guitarist and also one of her closest friends, worked on it together and it is about a friend of hers in high school who committed suicide. "I couldn't find a way to portray young people, to paint that picture in mind so that people see what you want them to see, which is kids are like flowers, kids are like a garden. They need a lot of attention, a lot of love. Once they're given that, anything is possible. I told him (Terry Tufts) that and we started writing *Arctic Rose*."

*Oh death, where is thy sting? Oh grave, thy victory...*

This is a quote from the Bible that Susan chose to include in *Kathy I*, another song that deals with the painful issue of suicide. It was very difficult for Susan to decide whether she wanted to include it on the album or not, because it is such a personal song. Kathy was her cousin, she was her best friend and they grew up together. Kathy, too, took her own life. She said that it took three years to complete the song and it was one of the hardest things she has ever been faced with, and she has to confront it every time she performs that song.

*Though you're gone here I am  
I'm still beside you  
And the secrets that we shared are safe with me  
The storm has calmed, the tide has come  
To set you free*

*Kathy I set you free  
Ride with the spirits, fly like the wind  
On your journey to find your peace  
in my heart you'll always be  
Kathy I set you free...*

But Susan also cherishes the happy memories that they shared. She told me that her fondest childhood memory is of the two of them when they were little girls, out behind Kathy's house playing together. They made two monstrous pies out of mud and proceeded to eat them, right to the last crumb of dirt! She smiled and laughed as she shared this story with me, and from the mischievous look in her eyes I could imagine it perfectly!

I asked Susan to tell me more about one of my favourite songs, *Pond Inlet*. Whenever I hear it, the music just seems to wash over me and I always imagined it to be a painful yet uplifting story. I learned that I was very close to the real meaning of it. Susan shared this story with me.

"I was in Pond Inlet about three years ago and there was a theatre group that did a play there. This old lady was part of a

theatre group; she worked with the youth in the community and the history of her family alone is amazing. She sang this song and I looked in her eyes and you could feel the emotion when she sang it—you can feel this yearning deep inside to go back to an old way of life. The song itself is a family song written over a hundred years ago and it's a story of the old days, when if things got too hard and there were massive starvations where whole families could starve to death; on a trek they were travelling, sometimes they would abandon their Elders in igloos because they had to. The Elders, by choice, were left behind to starve to death. This song is the story of a woman who did that. What her family didn't know was that there was another family travelling behind them, and they found this woman and took her with them to settle in Pond Inlet."

*Quviasulipunga innuunialirama... Aakuttujuq anngutivuq...*

*(I am happy, I've been given a chance to live again... what once was far apart has now come together...)*

"When the old woman sang that song for me it made a lot of sense. The way she sang, it moved me more. She was born the old traditional way and knew that way for a long time before she was moved into the village. And the look in her eyes, to go back to that what she's singing about, what she sees in her mind when she sings this song, it moved me. I realized that this is the last of the people who will know the old way of life. I could tell she must be dying to go back to it, to die in it, but she never will. Never. That's where this song comes from."

It is stories like this and Susan Aglukark's determination that make up the dignified artist we see and admire. One of the next dreams she wishes to fulfill is to work with the great Buffy Sainte-Marie. She says that ideally, she would like them to work together to create an idea for a full-scale production—the lyrics, music, choreography, artwork. They have already agreed to work together, but as of yet the opportunity hasn't come up. I'm sure that when it does, it will be an experience none of us will soon forget.

This past weekend was a very memorable one for me, as it must have been for the people of Chisasibi. Susan Aglukark's concert—her character, her voice, her songs—created an impression that I'm sure the audience will carry with them. At the end of Saturday's show, Samson Sandy along with two young girls presented Susan with a white goose feather—a souvenir from a canoe trek made this summer—and a message from the women of Chisasibi thanking her for the inspiration she has given us all and saying that she is the one and only true "Arctic Rose." Susan was obviously very touched by this gesture of appreciation and even though she said earlier that it doesn't happen often, she cried. To end it all she sang a haunting version of *Amazing Grace* in Inuktitut and touched us all once again with her beauty.

Susan told me that singing is, without a doubt, her passion. On a scale of one to 10, singing is a 10. She also shared with me her two other great loves—law and flying. She has always loved flying and one day she hopes to learn how to fly. I don't imagine it will be difficult for her because in every other part of her person and life, she is already soaring.

*Deantha Edmunds is a new writer for The Nation. She comes to us from Newfoundland and aside from writing, she is the first Inuk to pursue a career in opera.*



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# Finding Myself

In the communities, there is sometimes conflict between Native spirituality and Christianity. Instead of religion strengthening the communities, is it creating divisions?

Nellie House, program coordinator for the Cree Board of Health and Social Services, talked to us about her views on how to find oneself and build self-esteem. Being open, accepting and understanding may help people know who they are as Crees.

## Interview by Rhonda Sherwood and Deantha Edmunds



### **The Nation: How does Native spirituality help you to know who you are as a Cree?**

Nellie House: In terms of Native spirituality, I am not into it to extremes, but it is something that was helpful for me. I am 39 years old now and as a child I was brought up in the traditional lifestyle. We were brought up in the bush for 10 months of the year and we lived in the community for two months during the summer. My body consisted solely of food from the land. I can still remember the first time I ate an orange. It was a traumatic experience because it was foreign food for me.

My parents were traditional people, living off the land. That is what they knew—hunting and surviving. And the day I turned five years old, I was taken to a residential school. Everything seemed so foreign and so unreal to me. It took me many, many years to find myself and my identity as a Native person. I just remember the residential school being cold. You couldn't speak your language, you had to cut your hair, you had to dress the right way and I always found that the ages from 5 to 7 are the formative years for a child.

My parents taught us the values of being a Native person, but you are put into another situation where you feel so lost and you wonder who is telling the truth, and it does something to a 5 or 6 year old. I was in school for many years, and when I was 11, I was put in the south and grew up in a white French home. During those years I found that I didn't want to go home for summer and I felt really ashamed to be who I was. I didn't want to interact with my own people. I used to go to my grandmother's home and think, "Oh, it's not clean, it's dirty and they are not supposed to behave like this."

"My parents taught us the values of being a Native person, but you are put into another situation where you feel so lost and you wonder who is telling the truth..."

Something happened when Boyce Richardson was making his first movie. I was part of the group he interviewed. But I didn't say anything—why I don't know. Maybe I believed in the project, that it was right for the people. And then 10 years later, he approached me again for an interview. I said OK, but I didn't go. I was at that point of my life where I wouldn't know what to say to him. And even if I answered, they would be wrong answers, they would be superficial, it would not be coming from my heart—honest answers. And that is when it started, my search for myself.

I remember trying to read a book, "The Diary of Anne Frank," and I couldn't finish it. I had to close it, as a young girl. Even in movies such as "Schindler's List," I had to turn it off. I even do it now. Things on the Holocaust or on apartheid in Africa—I can't look at them because the pain comes and then I have to understand where that is coming from. Because of the same experience I went through, where something was taken away from me, of who I was. And then I had to have an understanding of why I get so sensitive to these kinds of issues. I find that it really affects me. I needed to have an understanding of what was happening to me and I have to retrace my roots, of all the years I was in the bush with my parents and in the years I was in school. From that I had to find who I was. The memories of being in the bush with my parents were very special and there was a lot of love.

Those memories stand out now more in my life—my person was oppressed. I was being oppressed in terms of who I was as a Native person and I wanted so much as a person to have my own power, to be a Native person and to be capable of what I can do. When I look at my own life, I find that I have to understand and



# Finding...

question and I have to read up on it and what people were put through. And then also I find in my own community, within the Crees, we oppress each other. I am a woman and I am Cree, and I find that in this work I do as a coordinator in social services, the non-Native people seem to have more confidence in me as a worker and a professional than my own people. But I understand where it comes from. People for many years were so oppressed and were told that there is something much better than them and they have to assimilate.

One of my other sisters went through the same experiences and she gave me a good example. She said, "When we were young and going to school, I used to think I would find the perfect life if I become a white man, if I look like a white man." And through my search of who I am, that is where I started learning about my own Native spirituality. It's a personal thing for me and I don't impose that on people. I don't criticize other religions; my parents taught me Christianity and that I should go to church and I did my lessons and I learned them well. But I also know that we were people before another society told us that we were wrong. We had our own way of doing things and our own values.

I remember the first time I went to see a medicine man and he worked with me on something, but I didn't know what. The next day I went to see an Elder in the community and I told him what happened and his response to me was: "We used to have these traditions and these ways of doing things." Even going to the sweats, before you do things you have to understand why you are doing them.

In terms of the conflict between traditional spirituality and Christianity, I find we are starting over again with another situation of religion. I found that people were brainwashed and now they are not open in their thinking. As a person I am open to other people's beliefs and values. What feels good for a person and what they feel is right. And for me if it's wrong because people say it's wrong, I say, "Well, if it's wrong then I am the one who is going to face the consequences." What we also seem to do is give two messages to the youth and it's very sad for them. People cannot seem to find a compromise... an understanding. I could talk and talk about oppression. We need to understand that in ourselves. I always feel that way when there are big meetings—I think we ignore that aspect of our lives that we were oppressed people and need to understand what happened to us.

**And with Native spirituality—that helps you understand the oppression and helps you find what you lost in yourself?**

I found Native spirituality through finding myself.

**When did you start exploring Native spirituality?**

About four years ago. I'm a grandmother now of a three year old. My grandchild was traditionally baptized. You see that's where I was mixed up too. I wanted her so much to be traditionally baptized, but after, I also took her to church. In my mind I didn't want to go to church, but that's what my aunts or uncles expected me to do.



But for me it was okay. She was traditionally baptized by an Elder in the community and it was the good and right way. I also see a problem with Native spirituality or some people have taken it to extremes and they try to impose that on people. It's your own personal thing or your own personal belief or search. I learned when I used to go to church as a Christian, everybody would be dressed up and learn the same sermon and read the same book and read the same prayer. But for me through Native spirituality I found how to communicate now with the Creator, with God. It's like talking to you, I have my personal communication.

There's a lot of criticism of what's happening now with the drum, the sweat lodge. Some Elders tell us that the drum is an evil thing. It's so ironic, that's what the first missionaries told people! You know, they burn the drum and this is the work of the devil.

**So people don't know where to turn nowadays?**

I think first when you want to find yourself you need to go through a lot of personal feeling. You need to know who you are, what your values and beliefs are. I find that for me personally I have to do a lot of work on myself, a lot of feeling on personal stuff and I find that when I went past those personal issues my self-esteem and confidence went very high and I think that's the first step when you are trying to find yourself. I read a lot of your issues, I read a lot of newspapers that the Native people see and I always find that people see a lot of words, a lot of ideas. When I read, I always see people and I see that they aren't living up to what they say.

**You mentioned the drum, sweetgrass, sweat lodges. What are your other views on these practices?**

For me, when I pray I smudge myself with sweetgrass. In my own personal way, the sweetgrass is like... I find something in there, I don't know how to express it. I feel more in tune with myself and



# ... Myself

I feel more close to whoever is watching me.

## **It's cleansing?**

Yeah, and when I smudge myself and when I pray, sometimes I find that the words just come. I don't have to search for words. The words just seem to come to me. And I use tobacco a lot. But I have to learn why I use it. You know, it's an offering to the Creator, to be thankful. When I pray now—when I was a Christian, I used to ask for so many things. Now when I pray, I'm just thankful.

## **For someone who recognizes both Native spirituality and Christianity, what does each mean for you?**

My children start to work with me sometimes. And I do not force that on them. It's their choice. It's their choice, it's their decision of what they want to get into. When they're down or when they're upset, one of them will say, "Can you light the sweetgrass and smudge the house?" You feel more intimate—that's what has helped me. Before, a couple of years ago, when I went to church still, I would sit in the back of the church and I would not participate with the whole group. Instead I did it my own way. I would communicate with God in my own way in the back of the church. Because I think that when you are a group of people, you're expected to do the same thing, you're expected to say the same prayers, you're not an individual. And that's what it taught me—Native spirituality—that you're an individual to your Creator, you're one person with your strengths and your weaknesses.

## **Do you feel the Cree people became dependent because of Christianity?**

I think that before Christianity came, before the schools and the missionaries and whatever, I've always believed we were such a dependent people. And now we had this for many years, this dependency on other things, other foreign things. It's like in my work, in social work, we try to teach people to take the responsibility of being an individual person. To be independent, to be responsible for your life. Now, because of this attitude we feel that somebody will fix me up, somebody will own my problem and will solve my problem.

But in social work, it's completely unrealistic sometimes what people expect us to do. But I understand also where it comes from. It goes back to being oppressed. As a person you need to have your own power, your own choices, your own decisions. Sometimes I see it so clearly, why we have so many social problems. Some of our leaders, still they say, "No, we can't do this, we have to wait for this." It's always something outside themselves or outside the community. The feeling is so good when you have the power to be your full potential as a human being. I guess I always feel that we need to know about our oppression. We need to understand it.

## **Or at least recognize it first. Do you think some people**

## **want to forget?**

No, I think some people are so rooted. When I talk about myself and I look back at the years I was put in school, those are my formative years. What I pick up or what I've learned. Things were done to us that were extreme, but a lot of people got out of it. Maybe for some it hurts a lot. There's so much pain. I know there's a lot of emotional, sexual, physical abuse that was in the school I was in. But me, I think, fortunately, I was one of the lucky people. As a child, I didn't have to go through that experience. Sometimes I think maybe that's why it's easier for me to have gone to the school I went to.

## **Do you think there is room in the Cree community for both forms of spirituality?**

My colleagues do.

## **They follow Christianity and Native traditions?**

Presently I think there is no room. But I've learned that what I believe in is good for me and that is what I must follow. That is what I will follow. When we discuss these things, the person who comes to my mind is Ghandi. I find that he was a man who lived to his principles, to the extremes. This winter we had a lot of meetings on this issue. I always believe that everybody has the right to express their opinion.

I find also that the people who were into Native spirituality were starting to bicker with the other side.

I used to tell them it's his right to express his opinion. And I think it's also an issue of people not knowing who they are. I've always found in the type of work I do that a lot of people's personal baggage or their personal issues block you from seeing clearly and from understanding. I think when you don't understand something you should be silent.

## **Sometimes acceptance can be the hardest thing to do. Do you think people accept the situation where they are now?**

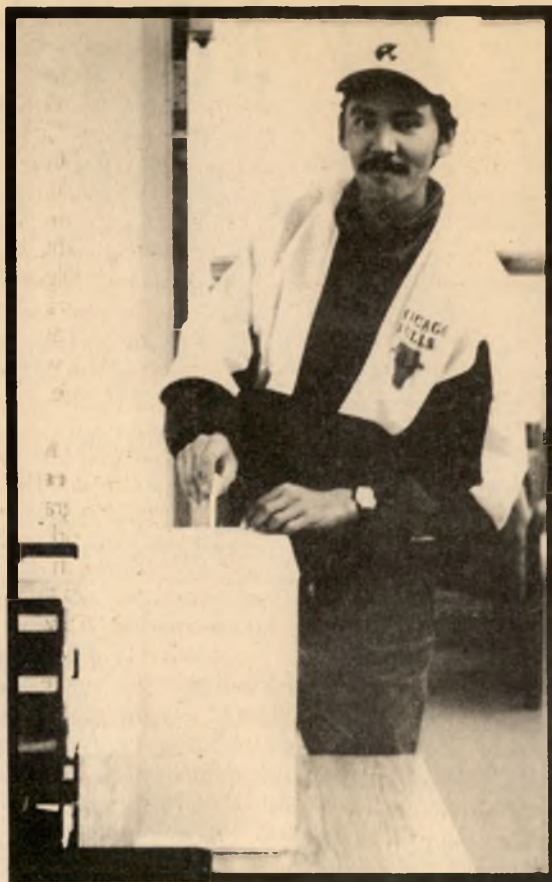
No. I think a lot of people are mixed up. People talk but they don't live the reality of what they say. For instance, parenting. People have a lot of nice things to say, but they actually don't live it in their daily lives, in their home. And I think that's where we are. We fight amongst each other because we were oppressed people. And there's a lot of hurt, emotional hurt.

My parents died at a very young age. I was 10. They died in a plane crash. But they taught us so much about love. That's the value they gave us. How to respect people. But in this community I find there's a lot of issues and social problems we don't confront. And then we give it to the next generation. People talk about the first priests who were here, they talk about molesting children and I had a very hard time with that. I think, how can these people who work in the church have done this? People still look upon them as superiors.

I went to a suicide conference three years ago in Ottawa. We



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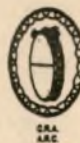


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started talking about the different ministers we had in our communities. And we all came to the conclusion that these ministers were the ones who had once worked in the South and had personal problems. There's a minister I heard about who preached about how bad it is to have extramarital affairs and when he left the community he ran off with his maid. They were contradicting their lessons or their sermons.

### **So, ultimately, would you like to see more of the Cree community going back to traditional practices?**

I'm happy with myself and I don't impose my own personal beliefs, but I see that people criticize it and don't understand. How can you criticize something without understanding?

### **Do you think the youth in the communities should learn more about traditional spirituality?**

I guess people have lost their religion, their spirituality, a lot of people. People hardly go to the church here. A lot of people don't teach their kids to pray. Whatever religion they are. It's like this—two of my boys haven't been confirmed, only my daughter. For me, people get their kids confirmed, but why? Do they understand why they're getting confirmed and what is the purpose and how do you support it? My daughter got confirmed, but it was her own choice. And my boys I don't push.

I remember the year my daughter got confirmed, I had to find out why. What does this mean? What is the meaning of this ceremony for her? People don't seem to grasp the reality of what's really supposed to happen. At pow wows too, I find that. My granddaughter this year got initiated into a jingle dress dancer and for me the importance of it was that we still have a lot of work to do, my family, on healing. On my children too. The jingle dress symbolizes healing. Like when we dance, you dance to heal. You dance to heal your family and there has to be a meaning why we initiated her into the circle of that.

### **Does that mean a lot to her?**

She's three. But she knows how to dance and it will be something that we teach her as she grows older. Also to teach her to make her own dress, her own colours, to be able to identify why she's doing that. It had a very deep meaning for me. It wasn't just a costume she put on. It had a deep meaning for her. And every pow wow, me and my family, my sisters would have a big feast. And the feast is for all the people. This last pow wow we had, we had a big feast again and I think we fed about 200 people. That has a meaning too.

An Elder told me when you prepare and give a feast for people, it's like healing for your family. My sister told me a story about a man from Waswanipi who had some kind of illness and so one day he told his family, "Come, we're going to go out on the land and I'm going to prepare a feast," and that I guess for him was the healing of his illness. Do you understand? I guess for me, my purpose is I found myself, who I am. I'm not perfect; I have my ups and downs, but I find myself as who I am as a Native person. Something strange happens, when I think back to my early years, I must have been about two, three, four and I can remember a lot. Everything comes back. The memories of living on the land. I can remember my childhood memories very clearly.

### **Positive images?**

Yes. This spring I had a chance to go to LG-4, my uncle's camp, and I have only shared this with a few people. I used to take long walks, I used to listen to the wind and I used to sit alone. I used to be in solitude. Things would start happening. One time I went to a

harbour that my father had made 30 years ago, where they used to put their supplies and it was still up, it was old and I went to see it and I spent some time there and I prayed. For me, I have a problem with that, my parents, and there I felt like I was talking to them. In my prayer, I said, "If you are really listening to me, give me a sign." To see if they were hearing what I was saying, or God, the Creator.

And that evening, it was windy that day and it calmed down and I came out of my uncle's cabin and the sun was just setting down. One of the islands in the lake just glowed with red. First thing I thought was, "That's my answer." From the reflection of the sun the island was lit up with a red glow. I don't know how to say this, but when you look to yourself and ask what you believe in, things start to happen for you. You have to have faith and believe. That's what has taught me what I'm following. The process. When I look back at the religion I was taught, I followed it, I read it and I learned the proverbs and the psalms. I tried to live my life from the proverbs. Some of it are good lessons, you can learn from it. But for me I felt something was missing. It was not real for me. It didn't come through for me. I guess that's how to put it.

### **Is it disrespectful to our Elders and parents if we do not follow the same religion?**

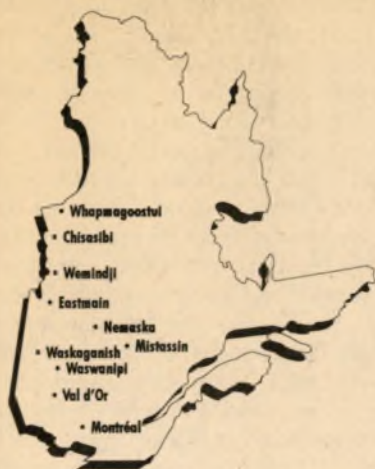
I remember my grandmother was a very strong person and she lived off the land and she did things off the land and on the other hand she believed in Christianity to extremes. For me, the way I understood her was that when she talks about the church or the missionaries, she'd always name the minister. She would say, "This is what Reverend Watton told us. This is how we're supposed to live, this is how we're supposed to pray. You're supposed to do what he said." I guess that name, Rev. Watton, always stuck in my mind from my childhood, because she was always saying how good he was, how he helped the people, how he brought the religion, how he preached.

The way I understood it, the only word that comes to me is brainwash. My uncle is a very respected Elder and I still listen to him. He teaches me a lot. But I never talked to him about what I believe in, what I do. Because every time you speak to an Elder now you always need to follow the church. I guess without confrontation we often find that the spirituality of the community has been dead for many, many years. That's why I think we have so many social problems. It's like what the Chief said in his last interview with *The Nation*, "My father taught me about the church and I respect my father." Me too, I respect my Elders, but for me, what made me look at things clearly was when I started to work on myself. Who am I? Who is this person?

### **Will your children follow your example?**

It always comes down to the same thing. We need to know who we are first, before we become people. I don't impose anything on my children. They see me. They see me light the sweetgrass. They see me smudge myself. If they come to me and tell me they want to be a part of this, it will be their own choice. When you do things, you need to follow things and be patient. I told my sister I have this urge to buy a hand drum and I told my children this. I told them I'm going to sing and what comes to my mind is a lullaby. To beat on the drum and sing lullabies to my grandchildren. But things seem to come to you. It's like when I started using tobacco. I was out on the land, I was in Great Whale and I climbed that hill and I was looking at the roots of the trees and at the rocks as I was walking and I had this urge to just put tobacco on it. And I understood why afterward. Just to be thankful for this creation around me. When you do things it has to be honest and real. That's why I don't talk about what I do. I do it in my own way.





**T**he **Cree Board of Health and Social Services of James Bay**, responsible for administering a 32-bed regional hospital centre, a social services centre, two group homes and clinics providing primary care to the Cree population of James Bay, seeks to fill the following positions:

### **Assistant Director**

to the Director of Youth Protection and the Provincial Director

The Youth Protection Branch of the Cree Board of Health and Social Services provides services throughout the James Bay territory from a regional office located in Chisasibi and from local offices distributed throughout the nine communities in the territory. Employees of this branch are in direct contact with the Director of Youth Protection.

Reporting to the director of Youth Protection, you will plan, coordinate, manage, evaluate and revise all professional activities as well as programs inherent to the application of laws (HSSL, YPA, YOA). You will be involved with all target clientele and services of the Branch by directly assisting the Director in carrying out all duties, both administrative and clinical, involved in the management of programs and human, financial and material resources. You will participate in the application and revision of policies, procedures and protocols that are currently in force as well as oversee program coherence and the quality of services offered to the population.

Ideally, you possess a university degree in Social Services or a related discipline and have acquired pertinent experience, particularly in management with this target clientele. You also have a broad background in issues and problems affecting native people as well as experience in developing social services policies and practices relating to First Nations communities. The C.B.H.S.S. strongly encourages applications from First Nations people. You must have a mastery of two of the following three languages: Cree, English, French. Lastly you demonstrate skills in individualized or group professional training, and can maintain a stimulating and professional work environment. This position will involve frequent travel.

Your salary will be established according to scale 14 (under review) of the MSSS.

### **Psychologist**

Infant-juvenile population

Under the authority of the Director of Youth Protection, and with Val-d'Or as a home base, you will ensure the delivery of consultation and expert psychological services by performing evaluation and consultation activities adapted to the individual need of children and adolescents. On occasion, you will participate in the development of service and individual intervention plans, in clinical supervision, in personnel training and in external representation in the same capacity as a counselor in the Branch's Professional Services team.

Bilingual, written and spoken, you are a member in good standing of the Ordre des psychologues du Québec and hold a masters degree in Clinical Psychology. You have acquired expertise with an infant-adolescent population as well as pertinent experience in the field of consultation, evaluation and therapy among native people. You must be available to travel regularly over long distances.

Your salary will be established according to MSSS standards.

### **Social Worker**

Youth Protection

Ouje Bougoumou community

In order to apply the provisions of laws on youth protection, young offenders and adoption, you must have a university degree in Social Services in a discipline such as Criminology, Social Services, Sexology or Psychology, in addition to experience pertaining to sexual abuse issues. Knowledge of English is essential. Experience in aboriginal setting and knowledge of the Cree language are assets.

Your salary will range between \$29,483 and \$50,936.

Benefits for all of these positions include an isolation premium, a furnished lodging and a number of paid outings per year that depend on your status.

If you meet the required qualifications, forward your resume by November 10, 1995, indicating the position of interest, to the Personnel Department, Cree board of Health and Social Services of James Bay, Chisasibi, Quebec, J0M 1E0.



# Mokw

'd'you see that bird?'

diving and calling in our dreams  
splitting the night in chords  
of incandescent delight

'there goes that crazy bird again, boy!'

orange flash in his cry  
black and white barred throat  
against green will

'Look, boy!  
A fish  
dancing in his bill!'

**Ted Kingdon**  
**Montreal, Quebec**  
**October '95**



*Mokw is the Cree word for common loon. It rhymes (more or less) with the English word "rock." I've been teaching high school in Northern Quebec for a few years. When I think of loons, I think of summer on Christie Lake as I grew up. I remember the loon's cry in the dawn and around the fire at night. It seems the cry I'm thinking of is a warning call.*

*This poem was conceived in the house of Jackie and Guillermo Cochez, tidied up a bit in Alain Lajoie's house (Waskaganish, Quebec) and completed in mom and dad's house in Glen Tay. Thanks to all and especially to Margaret Cromarty for inspiration and peace.*

## Coming On CBC TV Maamuitaau

### November 4 and 5

The Cree Indian Centre of Ojibougamau opened 25 years ago to create better understanding between natives and non-natives. **Maamuitaau** takes a look at one of the biggest events - a unique Indian day and how things have changed over the years. On **Maamuitaau Chis'chaayihitamoon** we explore the medicinal use of birch bark and evergreen cones, and we test the memories of Waswanipi residents.

### November 11 and 12

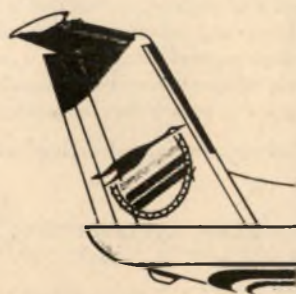
Statistically, teenage pregnancies are very high in Cree communities. **Maamuitaau** talks with three teenage mothers who share their stories and how they are coping with their situation. On **Maamuitaau Chis'chaayihitamoon** Ancita Bugden shares her experience as a teenage mom, while Minnie Awashish explains the medicinal benefits of rotten wood and moss.

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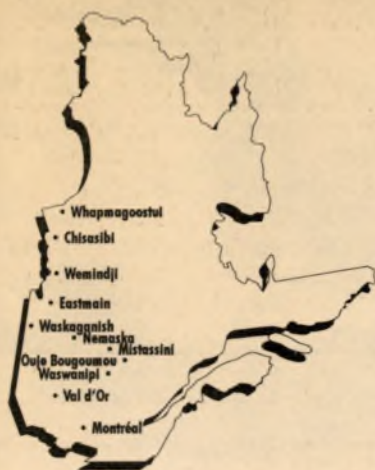


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**L**e Conseil cri de la santé et des services sociaux de la Baie James, responsable de l'administration d'un centre hospitalier de 32 lits, d'un centre de services sociaux, de deux centres d'accueil et de cliniques offrant des soins de première ligne à la population de cette vaste région, cherche à combler les postes suivants:

### **Directeur(trice) adjoint(e)**

au directeur de la protection de la jeunesse et directeur provincial

La Direction de la protection de la jeunesse du Conseil cri de la santé et des services sociaux offre des services sur l'ensemble du territoire de la Baie James à partir d'un bureau régional situé à Chisasibi et de bureaux locaux répartis dans les neuf communautés du territoire. L'ensemble des employés sont en lien direct avec le directeur de la protection de la jeunesse.

Relevant du directeur de la protection de la jeunesse, vous devrez planifier, coordonner, gérer, évaluer et réviser l'ensemble des activités professionnelles ainsi que les programmes inhérents à l'application des lois (LSS, LPJ LJC). Assumant vos responsabilités en ce qui a trait à l'ensemble des clientèles et des services de la Direction, vous assisterez étroitement la directeur dans l'exercice de toutes les fonctions requises, du point de vue tant administratif que clinique, pour la gestion des programmes et des ressources humaines, financières et matérielles. Participant à l'application et à la révision des politiques, procédures et protocoles en vigueur, vous assurerez la cohérence des programmes et la qualité des services offerts à la population.

Idealement, vous possédez une formation universitaire en services sociaux ou dans une discipline connexe et avez acquis une expérience pertinente, notamment en gestion, auprès de la clientèle cible. Vous possédez également un solide bagage touchant les problématiques propres aux autochtones, et une expérience dans le développement de pratiques et de politiques en matière de services sociaux auprès de communautés des premières nations. Nous invitons fortement les autochtones à poser leur candidature. Vous devez maîtriser deux des trois langues suivantes: cri, anglais, français. Enfin, vous faites preuve l'aptitudes pour l'encadrement professionnel individualisé ou en équipe, et savez maintenir un climat de travail professionnel intéressant. Vous devez être en mesure d'effectuer de nombreux déplacements dans l'exercice de vos fonctions.

### **Psychologue**

population infanto-juvénile

Sous l'autorité du directeur de la protection de la jeunesse, et avec Val-d'Or comme port d'attache, vous assurerez la prestation de services de consultation et d'expertise psychologiques en exerçant des activités d'évaluation et de consultation adaptées aux besoins individuels des enfants et des adolescents. À l'occasion, vous participerez à l'élaboration des plans de service et d'intervention individualisés, à la supervision clinique et à la formation du personnel, ainsi qu'à des représentations externes au même titre que les conseillers faisant partie de l'équipe des services professionnels de la Direction.

Bilingue, tant à l'oral que par écrit, membre en régie de l'Ordre des psychologues du Québec et titulaire d'une maîtrise en psychologie clinique, vous avez acquis une expertise auprès de la clientèle enfance-adolescence de même qu'une expérience pertinente dans le domaine de la consultation, de l'évaluation et de la thérapie auprès d'une clientèle autochtone. Vous êtes en mesure de vous déplacer régulièrement sur de longues distances.

Votre salaire sera établi selon les normes du M.S.S.S.

### **Travailleur(euse) social(e)**

protection de la jeunesse communauté d'Ouje Bougoumou

Afin d'être en mesure d'appliquer les dispositions des lois sur la protection de la jeunesse, sur les jeunes contrevenants et sur l'adoption, vous devez posséder un diplôme universitaire en sciences humaines dans une discipline telle que la criminologie, le service social, la sexologie ou la psychologie, en plus d'une expérience liée aux questions d'abus sexuel. La connaissance de l'anglais est essentielle. Une expérience acquise dans un milieu autochtone et la connaissance de la langue crie seraient des atouts.

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Si vous possédez les qualifications requises, veuillez faire parvenir votre curriculum vitae, en spécifiant le titre du poste visé, d'ici le 10 novembre 1995, au Service du personnel, Conseil cri la santé et des services sociaux de la Baie James, Chisasibi (Québec) J0M 1E0



## 100-BIRTHS

Congratulations to my parents, Helen and James Wapachee, on the birth of their daughter, Katelyne Minnie. Born on September 20, 1995. Love always,

## 101-BIRTHDAYS

I would like to wish a happy birthday to someone I love, Jessica Otter! She turned 16 on September 11, 1995. Boy! Too bad you're already taken! Well, C-ya in school! Oh yeah! I'll always see you in school! I love you! From your secret admirer in Waswanipi. Gross who! xoxoxo! P.S. I love your wig! all

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# CLASSIFIEDS

my heart and soul! I'll be yours 4-ever! Remember, I love you!

This birthday wish goes out to our special grandma, Elizabeth Diamond Sr. Hope you have a great day to relax. No work. We send you all the best. We love you and take it easy on this special day! Love, Nolan, Trishina and Rayvin in Waskaganish.

Happy birthday to my uncle Willie Diamond on October 6, 1995. And good luck! From Gloria Diamond.

We would like to wish a happy belated birthday to Leona Bosum on September 11? We would also like to congratulate her because she will be getting married on September 15. By the time she reads this she will be Mrs. Mianscum already. Wow! Way to go Leona. A little message to Peter. Take good care of her!! Your friends, Charlene, Priscilla and Gloria in Ouje-Bougoumou.

I wanna wish a happy belated birthday to my brothers, Lawrence Sam on October 8th and Leslie Sam on October 2nd, and many more to come. From sis Flossie in Eastmain, Quebec.

Happy third birthday to a special little girl, Claudine Cassandra Matches (Eeshgaow), on September 23, 1995. Have a great birthday and many more to come. I love you so much!! Love always, Nellie Sealhunter.

I would like to wish a happy birthday to Elizabeth Diamond Sr. on October 6, 1995 and many more to come and I love you. From Gloria Diamond in Waskaganish! xoxoxoxo.

Birthday greetings to a special sister, Amanda Swallow on October 10, 1995. Happy birthday and many more years to come. Hope you enjoy your special day! From Lillian. xoxoxo.

A belated birthday wish to a special brother, Walter Swallow on September 28, 1995. Happy birthday and many more years to come. From Lillian. xoxoxox.

With love, daughters on your birthdays. Stella Ratt on September 15, 1995 and Sarah Krystal on October 8, 1995. It's your birthdays again and I can't help wondering where the years have gone since you were just my little girl Stella. And for you Sarah, in no time you will be a young woman too. Remember, when you need me and need a hug, I'm here always. Always to love you. Happy birthday to both of you. Love you.

I want to wish my dear friend Caroline Kakabat from Wemindji a happy birthday in October. Sorry Caroline, I forgot the exact date. Anyways, see you soon and take care of the kids and of course yourself. See you soon. Rachel.

Wishing my big bro, Jodes Matoush, a happy birthday on 09-19 who'll be 23 years old and also to my niece in Chisasibi, Cheyenne Bobbish-Matoush, who'll be three on September 17. Love always, Rachel M.

I would like to say happy birthday to my brother Timothy Wapachee in MTL on October 11 or 12? Sorry for being very late. I hope you had a great time! From sis Nellie Wap. In Ouje. P.S. We miss you a lot.

I wanna wish a happy 8th birthday to Rachel Sam on October 21 in Chisasibi. Have fun on your birthday. From your buddy, Tracey Sam, in Eastmain, Quebec.

A belated wish going out to Hattie? on October 7, 1995. Hope you had a wonderful birthday. From someone you'll know later.

Happy 14th birthday to Rebecca Trapper (Mistissini). Hope you go out from the group home soon. And many more to come. From Guess who?

A special birthday greeting to a very special Dad and loving husband, George A. Longchap, on October 23rd. With lots of love and kisses from Kitty, Jennica and Daylon. xoxoxo.

Happy 18th birthday to my loving daughter, Maggie Matoush, on October 18, 1995. Love always, Mom (Mistissini).

I would like to wish a happy belated birthday to my cousin, Maggie Matoush, on the 18th of October. Have fun on your birthday. I love you. Love always, Colleen Swallow (Mistissini).

Happy belated first birthday to Katelyn Peggy on August 9, 1995. I luv U so much and lots of hugs and kisses. xoxoxox. Love always, Nellie and Devin Sealhunter.

Happy belated first birthday to Stacie Menarick (Great Whale) on August 6, 1995. I love you. From Katelyn Sealhunter. Chisasibi.

To our wonderful youngest sister on her birthday. You're really something special to us any day, it's true and we're sending heartfelt wishes for happiness your way but they're not just for you're birthday. They're for every single day! Happy 12th birthday on October 23. We specially love you Kristen. With all our love, Donna, MaryLou, Sabrina Georgekish (Wemindji).

Happy 2nd birthday to Vernon Neacappo on October 15 and many more to come. From friends always, Patricia and Shannon.

On September 21, 1995 happy birthday to our friend, sister and aunt Emily W. Many more to come. From Ken, Sally, Jenny and Boys.

Birthday wish going out to Tim Pompana on October 19th. Hoping you'll have a wonderful day on your special day and many more coming your way. With love, Josephine Happyjack. xoxoxoxo.


A birthday wish to sis, Beatrice Voyageur, on October 6, 1995. How old are you? Are you over the hill yet? Ha Ha! Hope you'll enjoy this birthday. With all my love. Your sis, Daisy

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# CLASSIFIEDS

(Chisasibi)

Birthday greetings to Gary Sealhunter on October 12. You are one special little boy. Have fun on your birthday. Love and kisses from grandma Nellie.

Happy birthday to Daniel Wabinoshkum Pepabano on October 18. Hey! Wabin, watch out for those ninjas! I hope all your little wishes come true. All my love and kisses. From your great grandma, Nellie.

I would like to wish a very, very happy birthday to my darling Gabriel Snowboy in Rouyn, Quebec. October 20 is your special day. May all your wishes come true. Don't you dare look at those French gals. Remember our last evening together. From you know who (Chisasibi) P.S. Barbara, I hope you're not reading this. Don't ask what happened that evening.

Happy birthday to our teacher Clarence McKenzie. Best wishes. You're a great teacher. Have fun. From your students in Nemaska. Remember, don't party too much. School is tomorrow! Grade 6 English.

Birthday wish goes out to Shayna Matoush in Wemindji. Happy 2nd birthday (November 12). I miss you very much and I will probably see you on your birthday. xoxoxoxoxo.

Happy 5th birthday going out to my sweet little niece Alannah Happyjack on October 26. Don't forget to give me a piece of you cake. Hope you'll have a day as special as you are. With all my love, your auntie, Josephine and cuz Aaron Happyjack.

To our grandson Joshua Joseph O'eyes. Happy 3rd birthday on October 8, 1995. You have grown up to be a big handsome boy and we wish you the best on this day. Hope your birthday is filled with many gifts and lots of hugs. We love you with all our hearts. Love, Goo-goo and Shooshoom, Annie and Willie.

We would like to wish a happy belated birthday to our good friend Valerie Pepabano. Her birthday was on September 24. From Caroline and Geraldine (Chisasibi).

A special greeting to a very special Dad/Grandpa, Isaac Loon on October 25th. To my sisters Nancy on October 27th and Betsy on October 29th. And a brother-in-law, Richard Gunner, on October 31st. Happy birthday to you all. Love and prayers, Kitty, George, Jennica and Daylon Longchap.

Happy 1st birthday to my sister, Amy Sealhunter, on September 28. I love to pick you up and carry you around the house even though I am not allowed to. Happy birthday sis. Love always, Angelina (Chisasibi).

Belated birthday wishes to Amanda Voyageur on July 27, David Ratt on August 9, Peter Ratt on August 15, Brian Voyageur on August 25 and Joanne Gilpin on September 6, 1995. I wish you all the best. Love, Daisy.

Birthday wishes to my parents, William Ratt on September 1 and Sarah Ratt on September 29, 1995. Hope you'll enjoy this month cause the geese are flying. I love you both. With all my love, Daisy.

Birthday wish to Melissa Ratt Sam on September 26. Don't forget to give me some of your cake. With all my love, your aunt Daisy.

We would like to wish a happy 1st birthday to our little girl, Amy Sealhunter, on September 28. You bring us joy and happiness. We hope your day is a special one. Love always, Mom and Dad. xoxoxoxoxo.

Birthday wishes going out to my uncle Gary Martinhunter on October 16 and to my auntie Greta Martinhunter on October 2. Hope you had a special day on your birthdays! Love, your nephew Ericsh.

I would like to wish a happy birthday to my special friend, Judy Kanatowat, on October 27, 1995. Have a great day! from your friend always, Linda.

Happy 14th birthday to Marcel Wapachee on October 13. Many more to come. Always remember that we love you! From Mom, Randy (brother) and Jennifer (sister) (Nemaska).

Wishing a happy birthday to a guy I'm just crazy about, my very own beautiful grandson, Jordon, who is having his second birthday on October 20th. All my love, Grandma Doris.

Birthday wishes to my sweet, loving and caring daughter Janet Bobbish whose birthday is on October 7th. Wishing you only the very best! Love, Mom.

Birthday wishes going out to my brother Migeboy. He will be celebrating his 19th birthday on October 17th and also to my sister Sonia. She will be celebrating her 15th birthday on October 6th. Love you both so much and I always will. From your sister CMJ.

Birthday wish going out to my lovable, favorite and Brady cousin Dakota Jules. He will be celebrating his 5th birthday on October 5th. Love you Brady. From CMJ.

Birthday wish going out to my very special best friend, Ida Crystal. She will be celebrating her 15th birthday on October 16th. You were always there when I really needed someone and I want to thank you for that and for being such an understanding and caring friend. Have a wonderful birthday and don't party at all because you don't want to get sick in school (just kidding). Take care buddy!! Love in friendship, Celina.

Wishing a happy birth-

day to Tim Wapachee on October 12. We love you, miss you and hope you're studying hard. Blah, blah, blah and don't party all weekend. Later bro. From Janie.

Hi uncle Tim! I want to wish you a happy birthday on October 12. I miss you so much. I'm skating now. See you. Love you. Take care. From Chiwetin in Ouje-bougoumou.

I would like to wish a happy birthday to my eldest brother, Mark Bobby Sealhunter. His birthday is on September 29. I hope this day is a good one for you. Sorry, no gift this year. from your sister, M.S. in Chisasibi.

Happy birthday to Frances Sealhunter on September 30. Please come and visit me more often. You are so special to me. Love, grandma, Nellie. Chisasibi.

We would like to wish a happy birthday to Mom Margaret I Gilpin on November 3 and top Tracey Sam on November 11. May you both have great birthdays. Margaret Gookum, don't party too much. From Chris, Flossie and kids in Eastmain.

## 102-WEDDINGS

Congratulations! to Melvin and Lorriane on October 6, 95. Best wishes from the Coop gang. (Chisasibi).

Best wishes to Evelyn and John Iserhoff

on their wedding day on September 9, 1995. Take good care of each other. From Kitty, George, Jennica and Daylon. We love you both and especially your daughter Nicole Sunshine.

## 103-ANNIVERSARIES

We would like to wish a happy 33rd anniversary to Robert and Margaret Gilpin on October 28, 1995. We love you and wish all the best. From Christopher and Flossie, Tracey, Jeremy and Marianna Gilpin in Eastmain, Quebec

We would like to wish a happy 14th anniversary to our parents, Jacqueline and Matthew Chiskamish on October 20. We love you both very much. From you children, Emma, Jessica, Edith, Katrina and Robbie.

I want to wish a happy 1st anniversary to my godparents, Caroline and Willard Petagumskum, who celebrated on October 7. Sorry I'm and good luck in their years to come. Love, Shannon.

Happy 29th anniversary to our caring and loving parents, Philip and Emily Swallow on September 4, 1995. Other parents are great but to us you're simply the best. Thank God for creating such wonderful parents. Love, your children.

Happy anniversary to my parents, Pauline and Morley Etapp. Eighteen years ago on October 15 is the day they pledged their love to each other.

## ERRATUM:

We misprinted the postal code for the Royal Bank Native Student Awards. The proper address is as follows:

### COMPLETE AND MAIL TO:

COORDINATOR, ROYAL BANK NATIVE STUDENT AWARDS,  
HUMAN RESOURCES DEPARTMENT,  
HEAD OFFICE, ROYAL BANK,  
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# CLASSIFIEDS

I send you all my love on this day. I miss you and I love you both. Daughter. Angela.

Happy 11th anniversary to Kitty and Ronnie Masty in Montreal on October 12, 1995. No anniversary greeting could ever quite convey the happiness U R both wished today and everyday. Love, Hannah and Desiree Blacksmith in Waswanipi.

I would like to wish a happy belated 15th anniversary to my wonderful parents, Joe and Lillian Blackned. I miss you and love you guys a lot and always will. Love, your daughter Maxine Gull in Waswanipi.

Happy 29th anniversary to our grandparents Sam and Margaret Bosum. We love you. From your special granddaughters, Leeanne, Christianna, April, Terrilyn and Victoria. xoxoxo.

Happy first anniversary to my sister Katherine and Gillman Ottereyes. God bless you all. We love you. Don't party too much on October 28, 95. All the best in their years to come. Love always, Peter, Trifona, Matt, Brendan and Harry (Mistissini).

I would like to wish a happy 4th anniversary to Tina and Elvis Hester and Florence and Howard Hester on October 11, 1995. I wish you all the best and all the best in the years to come. And I'd like to wish a grandpa of mine on his birthday, Walter Hester Jr., on October 11, 1995. Happy birthday and I luv U! and all you have done for me. And happy anniversary to my loving, caring aunts. With love always, Darwyn Hester in Waskaganish.

Anniversary greetings going out to my cousin Willard and his wife Caroline whose 1st anniversary was on October 7. Hope you'll have received the best life has to offer. From Patricia and Shannon. (Chisasibi).

Happy 25th anniversary to my grandparents, Allan and Jane Loon on October 23. I love you both so much. I had a wonderful time when I came to visit. Too bad my mom and dad didn't let me go to school there. Hope to see you both soon. Love always, your granddaughter, Natasha Loon. xoxo0xo (Mistissini)

## 300-PERSONALS

I would like to say hi! to Celina Wapachee from Nemaska. See U around. from someone in Mistissini.

I would like to say hi! to Mary Alice Trapper from Mistissini. I miss you and I can't forget about you. I'll never do as long as I live. from your secret admirer. P.S. Love ya.

I just want to say this to a boo-doo-yan in Wemindji. Never say goodbye because I cried when you left me. You have to think twice before you close that door. Someone in Waswanipi.

Desperately seeking Angela Etapp. Where are you? I haven't received your letter. It's been a long time since I heard

from you. I miss you buddy. From your friend in Chisasibi. C.T.

I would like to say hi! to my boyfriend. We've been going out for three 3 seconds now. I've tried my wedding dress. I chose the color. Yellow and brown. I bought the wedding rings at Dollarama. We're rich. Love always, your girlfriend.

Hi Clarence Jolly in Nemaska. I just wanna say hello. I care about you. I wish I could have you for a one night stand. And I care about you. I love you. From someone who loves you.

We'd like to thank Barbara Weistche for everything. You made it possible for the bride, my friend Lorna and the bridesmaids Noella, Valerie and Gloria and the maiden of honor. Especially to the best hairdressers in M.F. Ontario, Leeanne and Johnny. You guy, we don't know what to say. You both deserve more than a big thanks. You know that! Sincerely, Heather. P.S. Call me sometime Lee-Anne, we have to talk... 895-2039.

Once again, I wish you both and the kids all the happiness the good Lord up above can give.. You did it alright!! Heather.

I just wanted to say hi to a handsome guy in Mistissini. Tracey Iserhoff. I wish we could meet each other sometime or someday. And I wish I could see your face everyday. From your secret admirer in Chisasibi. Luv ya!

We would like to say to these persons in Ojay. Daniel B., Hugo B., Peter B., Willy B., Mark B., John-John S.B., Jeremiah S.B. Take care guys. Tell that Simeon to stop partying. From Caroline B., Sarah B. and Kimberly H. C-Ya!

I would like to say hi to someone special in Waskaganish, Judy Moar, I still love you and you will always be in my heart. From a special person who cares about you. I miss you! From Raymond R. Love always and care. xoxo Razor!

I want to say hi to my boyfriend in Waswanipi, Oliver T. I really miss you. I hope you miss me too! I will always love!!! (4 ever) From your girlfriend in Amos. Jennifer Ottereyes. Call me !! P.S. xoxoxox.

We would like to congratulate our son, George Ottereyes and his wife Nannette for graduating from their treatment program. We know things will work out for you both. We send all our love to you both. Love, Mom and Dad, Willie and Annie.

I would like to say hi to my friends Danny and Bernice Kitchen in Waskaganish. Hope you had a good goosebump. Bye and take care. Don't work too hard. From friend always, Margaret (Chisasibi).

To my one and only nuchituk. I can't even begin to tell you how much I love you. It would take an eternity to describe the special feelings I have about you and most of all I miss you! Love always, your nuchituk. xoxoxoxo

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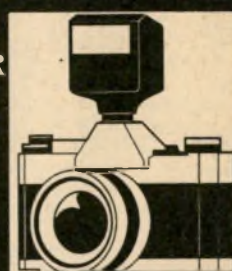
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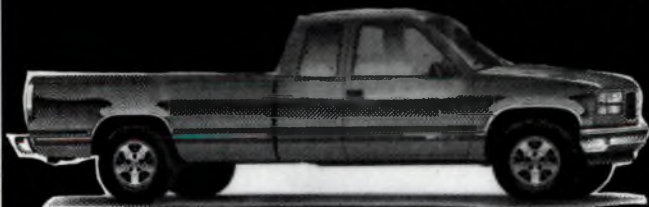
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